reality; the question then is which of these, if any^. are real and to what extent or in what manner. If all three are rejected as instruments of a cosmic Illusion, the farther and consequent question arises,. is there then a reality outside them and, if so, what is the relation between the Reality and the Illusion?

It is possible to affirm the reality of the percept,. of the objective universe, and deny or diminish the- reality of the percipient individual and his percep- tive consciousness. In the theory of the sole reality of Matter consciousness is only an operation of Matter-energy in Matter, a secretion or vibration of the brain-cells, a physical reception of images and a brain response, a reflex action or a reaction of Matter to the contacts of Matter. Even if the rigidity of this affirmation is relaxed and conscious- ness otherwise accounted for, still it is no more than a temporary and derivative phenomenon, not the- enduring Reality. The percipient individual is. himself only a body and brain capable of the mechanical reactions we generalise under the name of consciousness: the individual has only a relative value and a temporary reality. But if Matter turns. out to be itself unreal or derivative and

simply a
phenomenon of Energy, as seems now to
be the-
probability, then Energy remains as the
sole Reality;
the percipient, his perception, the
perceived object
are only phenomena of Energy. But an
Energy
without a Being or Existence possessing
it or a
Consciousness supplying it, an Energy
working
originally in the void,—for the material
field in